

The American Friend

Old Series
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Vol. XIV. No. 4

Who Is My Neighbor?

AN EDITORIAL

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ANTI-SALOON LEAGUE PLANS EXPOSITION

On June 1, the Anti-Saloon League will open its "Showdown Exposition" in New York City. It will be held in a large hall centrally located and all the world will be allowed to come and see. The League has definite data and information concerning every phase of the prohibition issue and all of this will be made public. Every statement made by the 'wets' and their friends will be exposed. The "Showdown Exposition" will prove without the least chance of argument that the prosperity and future of our country is dependent on the success of prohibition. It will show the great gains made since the Volstead Act went into effect and everyone will see and understand that we can maintain our world leadership just so long as we banish alcohol from our daily lives. The Exposition will show how greatly the homes of the nation have been benefited by lack of liquor and how the general health of the people has been improved.

SECRETARY OF MOTION PICTURE PRODUCERS

Carl E. Milliken, nationally known churchman and Governor of Maine from 1917 to 1921, has been appointed secretary of the Motion Picture Producers and Distributors of America, Inc., of which Will H. Hays is president. He has recently been Collector of Customs for District 1 of the United States and, as such, has been an important figure in the enforcement of the prohibition law along the coast of Maine and New Hampshire, the territory lying within his jurisdiction. For many years he has been prominent in many activities of the Baptist Church, the Y. M. C. A., and the Federal Council of Churches and in 1911 and 1912, he toured the United States with John D. Rockefeller, Jr., speaking in behalf of the Inter-church World Movement. He is now president of the American Baptist Foreign Mission Society and chairman of the finance committee of that body, former president of the Northern Baptist Convention, a member for twelve years

of the International Committee of the Y. M. C. A., and a director in the Playground Association of America. After completing his second term as governor, he took up a serious study of motion pictures as a social force and together with a group of men in his state, produced a series of pictures from outdoor stories featuring Maine scenery. When the Religious Motion Picture Foundation was established in the fall of 1925 by the William Harmon Foundation with the cooperation of the Federal Council of Churches and the Motion Picture Producers and Distributors of America, Governor Milliken was named a Director.

SUNDAY SCHOOL JUBILEE YEAR IN INDIA

During 1926 the India Sunday School Union will celebrate the fiftieth anniversary of its organization. Rev. A. G. Atkins is the General Secretary with headquarters at Jubbulpore. The India Union is one of the official units of the World's Sunday School Association and is in direct relationship with the British Committee of the World's Association. Mr. Atkins has just completed the revision of the Hindi translation of Mrs. E. A. Annett's "First Year Lessons in Village and Primary Course." This was done while he was supposed to be resting in Naini Tal, a hill station in North India. While in Naini Tal there was an opportunity of giving a demonstration Sunday-school for missionaries and their children who were also on holiday in the hills. Addresses were delivered at the Anglo-Indian Girls' High School and the Anglo-Indian Boys' High School and College of the Methodist Episcopal Church. The work of preparing Sunday-school lesson material is doubly hard in India as both the International Uniform and The British Lesson Systems are followed in that country. Expositions of both lesson texts appear each month in the "India Sunday School Journal." Notes are also prepared on the International Daily Bible Readings and these have a large circulation in a number of the Indian vernaculars. The Annual Scripture Examination is another important work cared for by the India Sunday School Union.

STANDARD NUMBER FIVE

A Missionary Program in Every Bible School

1. A Leader

Choose some one to serve as missionary superintendent of the Bible School who will make time to plan and pray for this work.

2. Instruction

Every department of the Bible School should have systematic missionary instruction. Pictures, pageants, stories, impersonations, sand table work, curios, reading contests, study classes—may all be used as educational features.

3. Prayer

The information imparted to the Bible School should be used as a basis for simple, earnest, direct prayers for specific needs and definite persons.

4. Giving

Instruction and intercession should prepare the pupils to give weekly for the missionary work of the church. Small duplex envelopes are useful in stimulating systematic giving.

For suggestions as to other plans and material, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

PRINTING THE BIBLE IN RUSSIA

It has been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad. There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the government would make old plates valueless, if available. The American Bible Society, as a Christmas present to the Russian people, has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions. The books will be circulated without purpose of profit for the good of all religious groups in Russia, and under their supervision and direction.

BETTER FINISH WITH BAKED APPLE

Business men of Grand Rapids, Michigan, are giving a little more than the usual thought to food these days, especially at the noonday meal. Having been told by the physical director of the Y. M. C. A. that the average lunch is too heavy, they have taken to writing their own menus, with a view to building up the vitamins and cutting down the calories. The physical director looks over the dishes chosen and records the food value of each. The Y. M. C. A. restaurant serves the meal for fifty cents. The men are learning by experience that it is better to finish up with a baked apple than a chocolate nut sundae.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

The Church Observes Its Ugly Ducklings

WITH much interest have we read, in the various religious periodicals which come to our desk, the editorial reports and interpretations of the recent Inter-denominational Student Conference, a report of which was presented last week to our readers. That it was a "different" conference from any hitherto covered by these papers is made very evident. There is apparent difficulty in characterizing it and a hesitancy in declaring its significance. In fact, some of our exchanges approach it rather warily as though hardly sure of what to make of the gathering. On the whole, however, considering the fact that the Church came in for round after round of criticism that was frank if not always well informed, we have been impressed with the sympathetic and favorable comment made upon the Conference by those, who, it must be remembered, are more or less official spokesmen of the Church. We think we detected a sense of relief that it was no worse—a feeling akin to that expressed by the man who had been breaking a colt: "He don't behave nearly so bad as I was in hopes he would!"

This expression is suggestive of the title of an editorial, "Youth in Harness," which we published in anticipation of this conference. To carry out the figure, the colts, while nominally in harness, were inclined to get their feet over the traces. Or, to revert to the figure suggested in the caption under which we are writing, the Church, looking on, was not a little puzzled to know whether those whom she observed were really her own children or not. They bore the birth stamp but they didn't act altogether like conventional church children.

The situation is largely typical. It is true that generations are moved and molded by the peculiar time spirit that envelopes them and that the present time spirit is characterized by untrammelled freedom of mind and voice; by a blunt disregard of the "status quo" and a determination to bring new sanctions to meet new occasions; by an attitude frankly revolutionary, in short. None the less, age can never quite understand and appreciate youth. On the one hand age forgets and on the other youth is ever new and a little different. Who would have it otherwise? That is how progress is made. The Church is wise to encourage and welcome free discussion on the part of its students. To attempt to limit such freedom is to jeopardize its future far more than by any harm that may come through impulsive and tactless expression.

That the criticism launched at Evanston against the

Church was entitled to a respectful hearing, as distinguished from much loose criticism of the day, has been generally recognized; and because it has come from within rather than from without; from young people who belong to the Church, even though in many cases it has not commanded their enthusiastic allegiance, rather than from irresponsible and disinterested critics. We may not altogether relish what they say but they "belong" and have a right to a hearing; especially so since we hopefully look to them in the near future to be bearing the burdens of responsibility. Moreover, they have a right to be heard for their manifest earnestness and sincerity; for the fire of the evangel with which they glow—an evangel that is aflame with eager determination to usher in the kingdom of righteousness now, among men. Impatient of the cautious conservatism which they associate with the Church, they would hustle Christianity. The Church may well expose itself to the contagion of such a crusading spirit.

There was this significant result of the Evanston Conference: the young people, having freely criticized, were frankly enlightened when faced with the facts of what the Church is actually doing. They learned that it is far from being the conservative, do-nothing institution which many had taken for granted. New appreciation came with fuller information. Such an experience is by no means limited to our young people!

After the students in conference had freely delivered themselves of aspirations, criticism, opinions and proposals, they listened to timely counsel from one who though older, had made himself one of them in spirit. He told them that what they needed now was to go home and think. While earnest and sincere, their expression was too superficial. They must learn to think deeply on and through the big questions with which they were so enthusiastically grappling. So must we all.

Quoting a conference expression: "The Church has been the prolific mother of ugly ducklings—Luther, Fox, Wesley, for example. There is no sign of the number diminishing." The Evanston Conference corroborates the statement—and hopefully so.

And Who Is My Neighbor?

PERHAPS a more searching question has never been put than this which was asked of the Great Teacher nearly twenty centuries ago. The same question has been ever ringing through the centuries and is uppermost in our thought today. And the same answer that was given

so long ago is the only answer which is adequate now. Whosoever needs a friend—and who is there who does not?—is my neighbor. *Whatsoever* has long been the key word in the lexicon of Christian consecration. We must put another word, *Whosoever*, alongside it. The mandate of *Whosoever* is universal, allowing no limitations of race or color. We do not read that God so loved the world that he gave his only begotten son that white men might be saved—although many have virtually so interpreted these words, in action at least.

In theory, and as a matter of more or less perfunctory intellectual assent, the western Christian world has accepted the *Whosoever* motif of John three, sixteen. It has been a condescending acceptance far too generally, however—an acceptance whose plain implication of brotherhood and neighborliness we have ignored. Yet this spirit of universal brotherliness, embodied in the practice of proving ourselves neighbors to all in need, is the very heart of Christianity. The one supreme way pointed out by Christ of proving ourselves to be his, is the loving concern we show those who need friends.

A feeling of race superiority that is as unjustified as it is unchristian is largely responsible for our attitude. Caring little for other peoples and knowing less of them, we have naively admitted that as the superior of all other races, we are God's chosen people for maintaining and promoting Christian civilization. And feeling that way about it, we grow callous to the consideration of others and justify almost any means that may promise to maintain our supremacy. What effrontery in view of the ugly mess we have made of things generally! Moreover, where in all the centuries have we produced a Gandhi? And what race can show a greater record of achievement in so brief a period than that which marks the Negro's rise from slavery?

We have read with interest a brief report of a lecture given at Woolman School the other day by Dr. A. I. Halliwell, Professor of Anthropology at the University of Pennsylvania. As a result of the broader knowledge of the beginnings of civilization brought by new discoveries of fossil remains and by the study of comparative ethnology, he and other anthropologists now believe that primitive European man was less inventive than other groups—that Europe's superior geographic position and connections make Europeans the world's greatest borrowers of early inventions. Most of the essential factors in our culture seem now to have been originated in Asia and Africa! A good jolt this to our Nordic self-esteem. We need to be chastened by facts hitherto not realized, or else ignored, but even more we need to be softened by the constraining love of Him whose name we claim.

A seriously observed day in our Christian calendar, therefore should be February 14, which has been set apart as Race Relations Sunday in the churches, under the general auspices of the Federal Council of the Churches of Christ in America. Its Commission on Church and Race Relations has prepared for distribution among ministers and leaders an admirable manual of timely and suggestive material as announced elsewhere in these columns.

But "Race Relations" sounds so abstract and general to many of us. The term itself will perhaps fail to stir and arouse us to any adequate sense of responsibility. Where is a "neighbor" of some other race who needs our help, we may ask. We offer just one example out of many—an example that should move Friends deeply. Before

us is the January issue of the bulletin, *Indian Truth*, issued by the Indian Rights Association. In its opening paragraph we read: "Wholesale murder (by white men) describes the killing of seventeen Osage Indians which occurred within a few months, in an effort to concentrate several large estates." The special Assistant Attorney General has said: "Before this probe is completed the entire United States will be astounded by the revelations. Nothing so far reaching in murders has ever before been revealed." This is one glaring instance, among many, of man's, the white man's, inhumanity to man. Do these helpless Indians need neighborly help? To whom should they look? *They are in the territory for whose mission work Friends are responsible.* Do we still need to ask, "And who is my neighbor?"

With other Christian people of the country may we join in the thoughtful observance of Race Relations Sunday, in the spirit of the words of Frank Mason North—

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man!

Blaming It Onto the Foreigners

WE have long been impatient with the tendency displayed by Prohibition publicity agencies to use our foreign element as the scapegoat in connection with flagrant violations of the prohibition laws of the country. In the first place, despite the array of foreign names played up in reporting bootlegging disclosures, we have had the feeling that the implications are far from entirely true. This doubt would seem to have some justification in the following statement from *The Continent* having to do with crime in general:

The impression widely entertained that foreigners are responsible for more than their share of the crime committed in the country is not quite borne out by some recent figures. They have been charged with committing "more than 60 per cent of our crimes of violence," but while the murder rate for each 100,000 of the population is 65 in Memphis, which has the unhappy distinction of standing at the head of American cities in murder, the foreign element in its citizenship is only 3 per cent. Cleveland, however, with 30 per cent of foreigners has only 18 murders to the 100,000, and New York with 38 per cent of foreign population has a murder rate of only 5, or less than one-twentieth of the Memphis rate. Then the crime of murder among native Americans is much more frequent than among foreigners. We must give foreigners their due.

Even aside from the question of the degree of truth involved, such accusations do little to advance the cause of civic righteousness and good government. To lump off foreigners as a class and stigmatize them as "Reds" is unfair and vicious. It inflames prejudices already too manifest and begets important issues. The thing needed is to instill respect for law—not to single out certain elements of our citizenship for denunciation. In view of the number of native citizens of Anglo-Saxon heritage who are wilfully ignoring the Eighteenth Amendment, it ill behooves us to call our foreigners bad names.

There are three modes of bearing the ills of life: by indifference, which is most common; by philosophy, which is most ostentatious; and by religion, which is the most effectual.—COLTON.

What It Means to be a Quaker

BY SAMUEL L. HAWORTH

In view of recent and current discussion in our columns, the following editorial, which appeared in a recent issue of the Friends Messenger of North Carolina, seems particularly pertinent.

TO be a Quaker is to be a Christian. Why then make the distinction? Why not ask what it means to be a Christian and let it go at that? Simply because Christ and the Christian way must be interpreted and Quakerism is an interpretation. One cannot thoughtfully or devotionally read the words of Jesus, say in the sermon on the Mount, without giving a meaning to them. That is interpretation. A minister or Sunday School superintendent cannot read aloud a chapter from the New Testament without giving an interpretation even if he makes no verbal comment. The very tone in which he pronounces the words is an interpretation, a conscious or unconscious effort to express the meaning. Now that collection of meanings which the early and later Friends discovered in their experience of Christ and the Christian way of life is called Quakerism. It may or may not be a better interpretation than is to be found in other religious groups but it is definite and distinctive. What it means to be a Quaker grew out of that experience of Christ as the Friends tried to interpret Him to the world in which they lived. They have passed the meaning on to us for our use in the effort to interpret Christ to the world of our day. It is an inheritance of which we need not be ashamed, for it reveals lives of sincerity, simplicity and unselfish service to mankind.

To be a Quaker, then, is to have received an inheritance of unquestionable worth which should be passed on to others with constantly increasing value. True Quakerism is cumulative because it is life and life implies growth. But the essence cannot be changed else the life will be destroyed. What are its essential elements? The foundation principle of Quakerism is the immediate revelation of the Divine Life in the human soul. Christ in us is not only the hope of glory but is the reality of an every day religious experience. In this interpretation every man has the privilege and responsibility of knowing and worshipping God. No class of persons is set apart to be the sole representatives of Christ, to be the exclusive bearers of his message or agents of His grace. Christ does not foster the class spirit. He has not provided that some should be holy and reverend and others should be ordinary people. The tendency among modern Friends to designate preachers by the title "Reverend" is not Quakerly. We do not think of applying such a title to D. L. Moody, George Fox or Paul. Why should not a minister be known by his name? Even the title of pastor tends to separate one person from the other members of the church by giving him a distinctive badge of service. The good old Quaker term "Minister" is full of Christian meaning and is moreover not so liable to develop a feeling of exclusiveness in service. If a minister who is set apart by the church for special work needs authority let him find it in his own personal character and ability to guide those whom he serves, and not in a distinctive title. After all it is better that the attention be directed to Christ, Himself, who is the minister of grace, Christ who reveals Himself in each individual life and speaks to each soul.

In the very commendable zeal with which Friends for forty years have faced the task of the church a pastoral system was hurriedly taken over from other denominations and applied in our Friends Meetings. Naturally habits of service have been formed which are not in full harmony with Quaker principles. An ideal of a genuine Quaker pastoral service has been forming in the minds of some concerned Friends which would provide for individual service of those who are qualified and chosen to minister in public and in private and at the same time encourage a growing sense of responsibility and provide for the fullest expression in worship and service of the members of meeting. In fact we may

all, whether in distinctive ministerial service or not, help to realize such an ideal in our meeting.

This fundamental principle of the immediate revelation of God puts the individual conscience in its rightful place in determining human conduct. We may help one another in deciding what to do, but no one has the right to impose his conscience upon another. Whatever treatment any man would like to have given him, he should be willing to give to others. Human personality is a sacred thing and should always be respected. This means consideration for the right of others to think and to act for themselves. It means honesty in business and in politics, a square deal on the playground and in the workshop. It means that the working man should receive his full share of the products of his labors and should do his full duty wherever he is employed. It means sympathy and help for those in need of the help we can give them, whether they live nearby or on the other side of the earth, whether they are old-time friends or one-time foes. But since it is the same God who enlightens all His children, the same Spirit that guides all the members of Christ's church, we are under obligation to find some way of living together and working together. It would be overstepping the true Christian way to press individuality to the point of sacrificing group values. It is as important to keep this unity of spirit in the bond of peace as it is to follow the guidance of the Spirit in the individual life.

For the Christian way of life is fundamentally spiritual. Religion is indeed the tie that binds men to God and to one another but that tie is inward rather than outward. No substitute for this essential inwardness of religious life has been found. Under the priesthood of one man, worship may be more orderly but it is less real than when all the members exercise the priestly function of prayer and service. Outward ordinances cannot replace the immediate and sufficient operation of the Spirit in the life of those who come to God. Forms in general are helpful, only as they express a genuine attitude of worship. Songs may be beautiful but they are only words, if those who sing have put no meaning into them. Even the scripture may have no life in it as it is read in the congregation. On the other hand the spirit of man may find in these forms of worship genuine means of approach to God or of helpful service to others. Or in the silence of his heart without outward expression, he may find God and the help he needs for his daily life. It may be true that formalism is growing among some groups who profess the name of Christ but it is also true that an increasing number of people within and without the church are seeking a simpler and more genuine interpretation of the way of God in the human life.

To be a Quaker is to face an unprecedented opportunity. There has never been a time when Friends had such favorable publicity as today. Magazines and other periodicals in this country frequently express a commendation of the service of Quakers. In Central Europe our name has become a household word. Everywhere individuals turn with inquiry and confidence to a people who have shown disposition for disinterested service in a time of great need. Everywhere is a growing appreciation of simplicity and sincerity in religious life. This does not mean that men and women are flocking to our fellowship. A few are finding a place among us. It does mean, however, that the spirit which they appreciate will have an enlarging place of interest in the world, the message which has been entrusted to us will find a clearer witness in the lives of men. These expressions of interest and confidence do not make an occasion for self-exaltation. Rather should we be humbled by the sense of unworthiness and inability to meet the situation. At the same time we should thank God for the opportunity, take courage and go forward in the service to which he has evidently called us.

TELLS MORE STORIES OF MISSIONARY LIFE

In Similar Vein Alice I. Kennedy Continues Narrative of Other Side of Missions

There is an old proverb which says: "You can't change horses in the middle of the river." But I am going to tell you about a time when I changed a horse and buggy for a cart and mules in the middle of the river.

I was spending a week end with Mary White in her work at Port Antonio. On Monday I said to Mary White: "I should like so much to go over to see those Indians at Golden Vale on the other side of the Rio Grande River." She said, "Well, the river is low now, I think we can cross it all right." We had the horse put to the buggy, and started for the river with a little East Indian girl whom we were taking with us. On the way we met a man coming from the direction of the river, and we asked him if it was quite safe to cross. He assured us that it was safe, so we put into the river with confidence. Whether we missed the right fording or what happened, I know not, but out in the middle of the river we found there were great boulders, and the buggy was bounding up and down over these boulders. I don't know what happened to the horse, whether she stumbled over these stones, or whether she saw a boat on the other side of the river, but something frightened her, and she began to rear and plunge, and then to kick, and so violent was her kicking that Mary White thought the only safe thing to do was to help her get loose. She slipped one of the traces off the single-tree, and of course that let the other one come loose and the horse soon kicked herself free. We let the reins go, and were left standing in the middle of the river with the water running through the buggy.

But coming into the river at the same side we had entered was a man with a cart and mules. Evidently he had witnessed the whole performance. Without a word to us or from us, he drove right in, backed his cart up to the buggy and we stepped out of the buggy into the cart. He then took us back to the home side of the river and let us out. We went up to the overseer of the property nearby and told him of our plight and he sent a man down to the river to get the buggy out. Some man on the other side of the river found the horse, knew where he belonged and brought her home, and so we got things together. I may remark that I lost my concern for the Indians on the other side of the river that day. I have never been to visit them to this day.

When I first went to Jamaica the moral condition of the people distressed me very much, and I went to work in earnest to try to better this condition and get the

people to marry. You may think it is strange that I, an unmarried woman, should work so hard getting other people married, but I believe in it anyhow—for other people.

A woman once came to the Mission home and I was speaking to her about her life and she confessed that she knew she was not living right. She said she was willing to get married, but did not know how the man felt about it. I said: "Well, why don't you ask him?" She said she didn't care to do it, and asked if I would mind doing it.

ROLLING DOWN HILL

I said: "No, I wouldn't mind doing it." So one day I mounted my little pony and wended my way up the side of the mountain. When I was well toward the top of the first range, I saw the woman working in her field. Evidently she saw me about the same time and came down to meet me. When she got to me, she said: "You have passed the road that leads to my yard." People seldom speak of their homes as home, it is always their yard. The mountain pass at this place was very narrow, perhaps not more than two feet wide. I said, "I don't know how I can turn around here, it is so narrow." But those little mountain ponies are very sure-footed, and I thought that perhaps if I kept his head turned toward the outside of the path he could manage. So I tightened the rein to check him from eating as he had been grazing on the side of the mountain, and as I tightened the rein, he took one step backward and his hind feet stepped right off the path, and rested on a landing down about two feet, leaving me sitting on a 45° angle seat.

I thought, "Well now, if I can jump back upon the path and we can get turned around, it will be all right." So I took my foot out of the stirrup and made a desperate effort to jump onto the path, but it is pretty hard work jumping up hill when you are sitting down to begin with! If you don't believe it, try it. I didn't make it. I went rolling over and over down the hill. While I was going down the hill, a little prayer went up from my heart that the Lord would not let the horse come down on top of me. When I got about half way down, I caught hold of some bramble bushes and stayed myself, and was able to save myself from going farther. As I turned my eyes, the first thing I saw on the other side of me was the horse rolling over and over, going down the hill, saddle and all.

The woman came down to me, all out of breath, and offered me her hand and help. I assured her I was not hurt, and that if she could get the horse, I could get up myself. So she went for the horse and when she reached him, he was standing up grazing. She brought him up, and we went on to the house. I was successful in the mission upon which I had started out.

WHO IS RESPONSIBLE ASKS SECRETARY

Live Implications Are Found in Records of Foreign Mis- sion Board

Historical documents are sometimes musty and dusty records of the past. But on occasions one may gain illumination from a study of the thoughts and plans of others which have been preserved in ancient archives.

In the safe of the American Friends Board of Foreign Missions is a document—and not so old either—which bears the title, "Articles of Association of the American Friends Board of Foreign Missions." In it is a list of the Friends who were charter members of The Foreign Mission Board.

In setting forth the purpose of the organization which they were seeking to establish, the following statement appears: "It is further and hereby declared and certified that the said objects and purposes of such corporation shall be and are, the formation of a central and general body or organization for the purpose by concentration of effort and systematic organization to carry on the work of Foreign Missions of the Religious Society of Friends, as the same exists as a church and religious society in the United States of America, by uniting the governing bodies (i.e., Yearly Meetings) of such society in the United States, in its work of Foreign Missions and Missions generally."

In the By-laws of the Board there appears an article which reads, in part, as follows: "The Yearly Meeting (missionary) Committee should.....be auxiliary to and co-operative with the American Friends Board of Foreign Missions in carrying on the work in which it is engaged. It should have the care and responsibility of raising funds for missionary purposes, and shall endeavor to arouse missionary interest.... The Committee shall arrange for the organization of Foreign Mission Committees in each Monthly and other meeting when practicable."

In the Manual which governs the Missions on the field, there appear these sentences: "It must be borne in mind that the Board is simply an intermediary between the home church and Missions. It endeavors to keep the work of the Missions up to the probable receipts for the year."

In reviewing the late history and development of the missionary activities of Friends, certain facts are quite apparent. Friends have been actuated by a determination to work together in helping to share Christianity with other people. This determination led to the formation of a central organization which should be an "in-

termediary between the home church and the Missions."

This intermediary is, in other words, a channel through which the life and power of the church at home may flow forth to the fields abroad, and through which blessing, information and inspiration may in turn flow back to the home church. Only so long as there is life and power, information and inspiration, to flow can the Board perform its proper function.

As an aid in creating life and power, missionary committees were formed in each Yearly Meeting. These committees in turn recommended the choosing of quarterly meeting missionary superintendents and the appointing of local meeting missionary committees, and charged them with the responsibility of keeping every local meeting intelligently informed concerning and vitally interested in the work of the church abroad. This same form of organization now prevails in practically all of the Yearly Meetings comprising the Five Years Meeting.

The Board, which is composed of members chosen by the Yearly Meeting, keeps in touch and does much of its work with the Yearly Meeting Missionary Committee. This is particularly the case in matters of education and promotion. Information is sent directly to individuals who write for it and to lists of names supplied either by missionaries or by yearly meeting leaders.

MISSIONS A COOPERATIVE VENTURE

But, only as Yearly Meeting and local groups function can the Board function. This is a fundamental truth which needs to be borne home to every Friend right now. Some have the idea that because there is a Central Board, they are relieved of further responsibility. But such is not the case. The foreign mission enterprise of the church is a cooperative venture and only as every member works can it fully succeed. When any of the members cease to be interested in and to pray intelligently for the cause there is a slackening of missionary power and effort abroad. And when an individual or a meeting ceases to contribute funds for the maintenance of the work, some of the activities have to be curtailed.

Let us illustrate this principle. Two weeks ago there appeared an article in *THE AMERICAN FRIEND* entitled, "Did The Words Have A Meaning?" In this article the statement was made that in nine months the Foreign Board had received only \$48,700.73 to apply on its budget of \$99,713.54. This means that \$51,012.81 remains to be raised before March 31. It also means that during the past nine months there has been a partial failure on the part of the church to function in behalf of missions. If this state of affairs continues until April the Board, instead of having life and power to transmit to the mission field, will have to transmit to the missionaries, school children, churches and native workers abroad a con-

CONCILIATION OFFERED BY FRIENDS

Difficult Franco-Polish Problem Is Presented By Complication of Immigration

The question of emigration produces many unexpected complications, not in America alone, but throughout the world. The emigration situation that has lately arisen between France and Poland, is a case in point.

In Poland it seems there is an excess of agricultural labor: in France, a widespread need of it. It would seem both desirable and easy—with the two countries in such close political relations—that cooperation along these lines should be established between the two countries. Offices to facilitate the transfer of agricultural laborers from Poland to France have been established in numerous Polish centers; and there is a steady stream of workers passing from one country to the other.

Unfortunately, the organization of the work is very imperfect. Until they are landed in France the Polish workers are under the control of Polish officials; but as soon as they reach France, French officials have sole right of control. It is at the frontier that the interests of the two countries seem to clash. Poland wants her emigrants to remain loyal to their nationality; while France, whose population is dwindling, is anxious that they should settle permanently on her soil and become French citizens. For this reason, almost no supervision has been established for employers and employed.

Polish workers, tempted by promises of steady work and good pay, and with the natural wish to see the world, are eager to seize the opportunity offered them by the centers. The difficulties before them are never touched upon; and it is only by harsh experience that they learn.

They work under contracts extending from six to twelve months; and at the end of the term the employer is required to pay 100 francs for the return journey to Poland—a wholly inadequate sum. Neither the employer nor employed is permitted to break the contract and the wish to do so in the first instance is virtually

profession of spiritual and financial failure on the part of the yearly and local meetings at home.

There is yet time to save the day. Within the next two and a half months Friends can give \$50,000 with ease and good grace. The Board stands ready to pass on to the fields the life and power of the church at home as manifest in the giving of dollars. We who make up the church are humanly responsible for the success of the cause abroad. Let us then be up and at the task.

B. W. B.

unknown; but workers, finding conditions very different from those that they imagined, and not infrequently seriously overworked and underfed, often want to leave before the expiration of their term of service. Consequently, they not infrequently leave without notice.

Those that fulfil their contracts, often lacking any means for the long journey home, find their way to Paris. These, while waiting for the inadequate Polish committee to find them further employment, too easily drift into the ranks of the undesirables. They are surrounded by temptations, with none of the stabilizing influences of home.

They find shelter in a dreary barrack for the homeless—a throng of miserably demoralized human beings whom the needs of two countries have torn from their homes and brought to a foreign country. Unfamiliar with the language and strange to the customs in which they find themselves, they are practically helpless to help themselves. For France prefers the illiterate and those of less initiative. They are better workers, accept the minimum wage without murmuring and are more submissive to the will of the employers. All that is asked by the Polish worker in France is work and silence. No one cares to know whether they are happy. No one makes any effort to preserve their honesty and their simple morality.

For this problem, vital to many humble human beings, the Friends in France are trying to find a practical solution. Our Service Committee workers in Poland are cooperating with them.

NEW YEAR RESOLUTIONS

(Suggested by President Edwin McGrew of Penn College, in his sermon on Sunday evening, January 3, 1926.)

I am resolved:

1. To believe more in my church, in her ideals and in her mission in the world.
2. To be faithful in attendance, happy in service and joyful in contributions to my church.
3. To believe to the extent of sacrifice in her institutions, her organizations and her enterprises.
4. To try faithfully to love the unlovely and to be patient with all who may offend.
5. To have confidence in the sincerity and integrity of my fellow workers, even if there is sometimes a difference of opinion.
6. To try, without regard to the faithfulness or unfaithfulness of others to do my part and lift to the limit of my strength.
7. To seek a truer personal devotion to Jesus Christ and to live and pray in accord with His teachings.

Oskaloosa, Iowa.

Life is indeed the great adventure, and the very word of adventure involves the freedom of the soul.—GERALD K. HIBBERT.

Race Relations Sunday

February 14, 1926

At the Evanston Student Conference a few weeks ago, one of the girls from Ohio State University told some of the experiences of an Inter-racial Council organized there about one year ago. Students of all races are welcomed to the Council which holds dinner meetings in a local church. At the first of these, a Chinese student, presiding, expressed his desire to be "towel master" rather than toastmaster, in memory of Jesus' taking the towel as a badge of service at the feast. At the fourth dinner meeting of this Council, there were seated at the speakers' table, a Jewish rabbi, a young Jewish girl, a Chinese student, a Negro boy and besides him a southern white girl. About the tables were Jewish and Porto Rican students, Japanese, Filipinos, Koreans, Negroes and other races as well as white. One Korean student confessed having come to the University with deep hatred for everybody and everything Japanese, but in the fellowship of the Council, he had risen above his hatred to understanding and friendship. A southern Negro boy, a Christian before coming to Ohio, had been on the point of rejecting Christianity because of treatment received in the North when he was drawn into the Inter-racial Council and his faith revived.

Happily American Christians are beginning to discover the wonderful possibilities of brotherhood and cooperation between the races.

The Commission on the Church and Race Relations of the Federal Council of Churches, makes the following statement regarding Race Relations Sunday: "Race Relations Sunday, proposed by the Federal Council of Churches of Christ in America, was first observed in 1923. The active cooperation of the Home Mission Boards, the Y. M. C. A's, Y. W. C. A's, thousands of local churches and their auxiliary societies and many social agencies, has made the day an event which is receiving attention in all parts of the nation. The date for the next annual observance is February 14, 1926.

"In a country such as ours where many social and national groups dwell, rapidly increasing in numbers, the problem of applied brotherhood and good will cannot be limited to one or two races. On this, our fourth Race Relations Sunday, the members of various racial and national groups may become, through meetings and other contacts, better acquainted with one another and more tolerant and Christian. This is a moral and religious crusade into which the Church and cooperating agencies must throw themselves. The Indians, the original Americans, seek justice at our hands. The churches of America have been the foremost pioneers in the educa-

tion and advancement of the Negro people. Today, through leaders of character and intelligence, largely trained in schools supported by the mission funds of the churches, the Negroes are now asking for full participation in community and national life. The Japanese and Chinese are demanding that their treatment in America be upon the same basis of that of other foreigners. Mexican citizens within our borders are asking a full chance and a fair understanding and interpretation of themselves and their aspirations.

"All the other racial groups in America are likewise seeking equality of opportunity and justice. Many of these groups represent races and nations with whom the problem of peace and war are burning questions. Race Relations then, in America has its international as well as its national aspects. Two methods of adjusting these relations have been advocated. One is by violence and exploitation—to fight it out. The other way of adjustment, yet untried, is conciliation, mutual understanding and cooperation. The practical operation of brotherhood can be established in this land if we persistently work for it with intelligence, with belief, with courage and perseverance."

PAMPHLET OF SUGGESTIONS

In a sixteen page pamphlet have been gathered practical suggestions for sermons, with bibliographical references to current literature; suggestions of ten different ways of observing Race Relations Sunday; and five pages of up-to-date facts regarding Negroes, Jews, Orientals, American Indians and Mexicans in the United States; also words and music of two selections from Negro Religious Folk Songs and Spirituals. This pamphlet is published by the Commission on Race Relations and may be secured through your Yearly Meeting Home Mission Committee or through the Board of Home Missions in Richmond, 101 South Eight Street.

Other informational material, helpful in preparing programs, which may be secured free so long as the supply lasts, from our Board of Home Missions includes the following:

America and Asia; What Policies Should America Adopt?

America and Japan: Can you Answer these Questions?

Toward Interracial Understanding.

The Law vs. the Mob. Examples of how Lynchings have been prevented.

Applied Brotherhood in Race Relations.

What Shall We do with Our Indians?

A present-day Question.

Indian Rights Association. Its Purposes, and Examples of Modern Atrocities.

For lending to first applicants, the Board offers, for payment of postage:

The Red Man in the United States, by G. E. E. Lindquist.

Trend of the Races, by George E. Haynes.

In the Vanguard of a Race, by L. H. Hammond.

Missions and World Problems—The Inquiry.

And Who is My Neighbor?—The Inquiry.

American Relations with China—Report of Johns Hopkins Conference 1925.

TALK IT OVER TOGETHER

If your community includes people of other races, joint conferences, inter-racial mass meetings, exchange of visitors between churches and other plans for racial cooperation may be considered. Every Friends congregation can arrange for an informational meeting or program. We have closed Southland Institute, but our obligation is all the greater to help the Negro in other ways. Race Relations Sunday offers a splendid opportunity to learn and tell of the unparalleled progress made by American Negroes. Watch THE AMERICAN FRIEND for news.

One of the best short plays available for an inter-racial program is "Color Blind," by Margaret T. Applegarth. This may be secured at 10 cents per copy through Friends Book and Supply House, Richmond.

Every group meeting on Race Relations Sunday or observing it through club meetings or special programs before or after, may make its influence count in several definite ways towards Christianizing race relations.

Indian Truth, in its January issue, published by the Indian Rights Association, points out two ways of coming to the aid of our Indian neighbors this winter, in one case by protesting against and in the other by supporting Government action. Facts will be given next week.

In view of present disturbances in China, the Fellowship of Reconciliation recommends as follows:

"According to the War Department on December 4, 1925, there are now stationed in Tientsin 922 enlisted men and 57 officers comprising two battalions of the 15th Regiment of Infantry under the command of a Major General. They are there by virtue of the Protocol of September 7, 1901, made following the Boxer uprising. These troops are in addition to the Legation Guards (Marines) stationed at Peking numbering more than 650. There are also American gun boats in Chinese waters. Pressure should be brought to bear on the State Department at Washington to have the troops and gun boats removed. The Senate Committee on Foreign Relations to whom protests should be addressed consists of Borah, Idaho, Chairman; Johnson, California; Moses, N. H.; Lenroot, Wisc.; Willis, Ohio; Pepper, Pa.; McLean, Conn.; Edge, N. J.; Capper, Kan.; Butler, Mass.;

(Continued on page 57)

Christmas with the Kickapoos

BY FRANCIS PHILIP FRAZIER

The Christmas program was a memorable day with everyone here. The coming of the Indians, the preparation behind the scenes, the program, the feast, all were permeated with a spirit of Christian fellowship and Christmas good will and cheer.

At 9:30 Christmas day, the Indians began to come. Lumber wagon loads of women and children came. Ford loads came from all directions. At eleven o'clock, the Meeting House yard fence was lined with teams and our front yard filled with Fords. The weather was clear and warm. The yard in front of the Meeting House was dotted with various groups of men and women with their children. The old men with their Indian hair cut, women folk with their bright colored Indian blankets made the scene full of local color. As they waited for the program, we went from group to group passing on the Christmas greeting from Quakerdom.

In the kitchen and Mission Chapel, nine or ten faithful women and young men of the white congregation, prepared the food for the feast, and fixed the Chapel for the program. Two large kettles were boiling over an out-of-door fire just behind the kitchen. An Indian young man and white neighbor attended the fire and looked after the soup. The kitchen was filled with busy women. Some were cutting pies. Others were getting the tin plates and cups ready. Some were cutting bread.

Over in the Chapel, young men of the white neighbors who volunteered to sweep the chapel and to help with the tree were busy, while another group was darkening the Chapel windows for the Christmas pictures.

The program was short and full of interesting items. At two o'clock the Chapel bell rang forth its summons. Immediately the group of Indians streamed towards the Chapel. Everyone with a slow step, but quiet and reverent attitude, entered the Chapel. At 2:10 the Chapel was filled with 125 Indians. At 2:15 the organist played one of the Christmas carols. Mrs. Frazier sang three verses of the hymn "O Come All Ye Faithful." This was followed by another solo, "O Little Town of Bethlehem." About this time, everyone of the Indians and people outside were in. Charles Wooten, former missionary, led us in the opening prayer. Remarks in form of greetings and explanation of the Christmas celebration, were made. Then, the solo, "Birthday of the King," was sung by Mr. Frazier. The interpreter, Thomas Alford of Shawnee Meeting, spoke to the Kickapoos in Indian language. After his greetings, explanation and exhortation, we closed the door and darkened the windows, then threw the pictures upon the screen, and gave their story in both English and

Indian languages. Through these pictures, we were able to convey to them the Christmas spirit. The pictures were about the "Chosen Son." This related the story of Jesus' life. The Indians liked this part of the program very much. It took thirty minutes to show 32 slides. When we were through with the pictures, the windows were fixed, the door was opened, and, we proceeded to give out the presents. The tree was well decorated with tops, gifts and other things. Mr. Alford, Mr. Kishketon, Mrs. Frazier and I called the names and distributed the gifts. The treat consisted of an apple, orange, nuts and candy. These were put into convenient paper sacks by the white people of the Meeting some time before. These were distributed as the last thing on the program in the Chapel. Then we directed them to the house for the feast.

The scene as they came out will never be forgotten by the witnesses. The children were smiling and playing with their toys. Women and men were also happy. The feast was simple. It was more of a lunch. We fed 68 people at the first round. They appreciated the meat, soup, and pies. They fully enjoyed the feast.

As a result of this Christmas program, there are three distinctive things to notice. In the first place, we secured a fine cooperation of the Indians and the white neighbors. Mr. Wah-pe-pah brought a wagon load of mistletoe for Christmas decoration. The white people filled 150 sacks of apples, orange and candy for the Indians. They swept the chapel, cleaned the platform and helped to get ready for the Christmas program. The Indian and white woman worked side by side in the preparation and serving of the feast. This is an example of a spirit of fine cooperation.

The second outstanding outcome is the evident fine feeling of the Indians to their white neighbors. Just the other day, one of the women who helped us in the feast, was riding along the road and met a wagon load of Indian women. They all smiled and recognized her. This recognition on the part of the Indians was the result of the contact in the Christmas program. The white woman was surprised and pleased. For she said, "it is the first time the Indians have smiled and greeted me."

The last but the most beneficial result to the work found expression in remarks and in invitations. Before the crowd dispersed on Christmas Day, an Indian leader came to me and said, "We, boys, have enjoyed this and would like to have longer and bigger programs. We would like to come, camp here and have meetings for a week from Christmas to New Year next year. This is an opening and we are

starting to plan for an educational, evangelistic and real community program next year. Again we are invited to hold services at their funerals, and at their big gatherings. This is a challenge and a privilege. The Indians feel free to come to the Mission now.

This month has brought us many happy returns. The packages, letters and money sent in response to my appeal have enabled us to pass on the Christmas good will and cheer to many souls who are seeking for salvation and God. We are very encouraged by the response from all over Quakerdom. We thank them for their help. Through this feast and program, we are able to learn and to see the needs of the Indians as well as the community. With the fine loyalty of the Friends everywhere, the inspiring cooperation of the Committee, the whole-hearted Christian fellowship of Indians and whites in this community Meeting, and a renewed faith in God and greater determination to win for Jesus, we are happily going forward in our work.

McCloud, Oklahoma.

RACE RELATIONS, ETC.

(Continued from page 56)

Swanson, Va.; Pittman, Nev.; Robinson, Ark.; Underwood, Ala.; Walsh, Mont.; Reed, Mo.; Harrison, Miss.; Shipstead, Minn.

"We should also call for publication of the report of the American judge in the inquiry into the Shanghai affair who dissented from the majority."

Opportunity, a Journal of Negro Life published by the National Urban League, states in its January issue: "During the first session of the 69th Congress, which convened December 7, the following questions of interest to all colored Americans will probably be considered:

1. Anti-Lynching Bill sponsored by Representative L. C. Dyer of Missouri.
2. The Creation of a Negro Industrial Commission.
3. A monument to Negro soldiers and sailors.
4. Public bathing facilities in the District of Columbia for colored citizens.
5. Federalization of Howard University.
6. A civil form of government to replace navy rule in the Virgin Islands.

The Anti-Lynching Bill, at least, should have wide support from both colored and white Americans.

R. M. S.

Mildred B. Allen of Greensboro, Indiana, recently conducted a successful evangelistic campaign in the First Baptist Church at Gaylord, Michigan, when nearly fifty persons were reconciled to God and the whole church greatly strengthened. Hearty appreciation is expressed by the pastor, E. G. Leisman, for her splendid leadership and service.

Among the Javanese

BY ISAAC T. AND LYDIA K. JOHNSON

The travellers are returning, December 5, from a two weeks' tour of the Island of Java. We began at Batavia, travelled the length of the island by auto and train and boarded the steamer at Sourabia, a port near the eastern end of Java. December 5th reminds us of winter weather in the States, but in Java it is always summer time. We are six degrees below the equator, with sunshine always in evidence. Both land and sea reflect the heat. This is modulated by the winds which favor the islands night and morning.

It is needless to say that the islands are beautiful whether we view them from the deck of our vessel, or as we travel the roads which thread the valleys, or in turn and return climb the mountains. We are impressed at once with the forest-covered mountain sides. The parks are often extinct volcanoes, with an occasional one the center of an earthquake or spitting forth steam and smoke. The valleys, rich in volcanic soil and further enriched by decayed vegetation of the ages, are veritable gardens for the rice, sugar cane, pineapple, tapioca, bananas, coffee, tea, spices and tropical fruits, new and strange to us until we arrive and taste their flavor.

Everything in the rural districts impresses us with the primitive ways of the native Javanese. They live in small communities or compounds, surrounded by bamboo fences and gates. Their huts or cottages are built of bamboo poles with bamboo mats for the sides and ends and thatch for their roofs. Inside there may be two rooms, but one of them will be open in front with or without a board floor or mat. This is the living room. Here the brazier or pot of charcoal is sufficient to prepare the simple meal, if it is not prepared elsewhere in the compound and supplied from a common source. The inner room (sometimes the only room) with its well packed dirt floor has little or no furniture beyond a raised platform large enough for the family to sleep on. They need no wardrobe or chairs.

If they have an extra garment, they are fortunate. They will, even the poorest, have a blouse, skirt and short trousers (trunks) and a "sarony"—a simple piece of cotton cloth, brown and blue usually. This they wind about them just above the waistline and "tuck in" the edges and so they are "dressed up" with a batik skirt. This applies to both sexes (adult). The men when at work usually leave off the skirt and carry it around their shoulders. In case of need to dress up to meet a friend they see approaching, it is only a moment before the sarony is in place. The women wear this garment all the time, though often folded differently and kept up out of the way. The coolies of the road, carrying on poles across their

shoulders loads of all kinds, are usually stripped to the waist, glistening with their perspiring backs and chests in the hot sun. Children at the roadside under eight years of age are often stark naked or have one scant garment about them.

They are an easy-going people, apparently not anxious for the morrow. All days to them are alike. No church spires, no country schools, occasionally a moslem mosque off at one side, but seldom do we see a worshipper there. In the larger towns or cities where the European lives in his fine colonial mansion and grounds, where the most modern hotels are welcoming the traveller, we look for the church or mission, but see few. The Catholic spire with its cross and its attached buildings with convent and schools is seen in a few cities. The Dutch Reformed Church is modestly located in a place surrounded by palms, but only in three out of several places where we passed a day or more did we find the missionary. In Batavia the Methodists are carrying on, but in a limited and struggling way. In Burtenzorg are three flourishing schools, one to train young men natives for Christian teaching and preaching and another for young women. The head of this work and his good wife were of the group of missionaries we met on the ship out of Honolulu.

Java is one of the large group of Islands known as the Dutch East Indies. The Netherlands (Holland) has been in possession for more than two centuries before which it had a century or more of struggle to get control of the Islands. Now they are a veritable mine of wealth for the little kingdom on the North Sea. The story of the coming of the Dutch to the Indies and their patient and determined

effort is not a page to be read with a feeling of approval. It is a story of blood and crime. Yet the story of the last century is one showing moderation, wisdom and skill in colonial management.

Our story of our visit will be a long one if we attempt to tell it, but it contains interesting adventures and strange combinations of circumstances which we had to solve with little help from guides or interpreters—but all ended happily.

A MOONLIGHT EXCURSION

Our experience at Tosari, a mountain resort in the eastern part of the island, is one of great interest to us. Tosari is located on the ridge of one of the mountains at 6,000 feet altitude. Our wraps and heavier clothing replaced the white cotton suits we were wearing. We desired to visit an active volcano some fifteen miles away on another ridge of our mountain. We engaged two chairs and eight coolies to carry each chair and a guide to direct the trip up and down the narrow paths. At one o'clock in the morning we were awakened by a slight noise in the yard in front. We knew our coolies and chairs had arrived. A coolie had brought hot tea and biscuit to our door. We warmed the inner man with tea and by two o'clock were in our chairs on the shoulders of the coolies. In the light of the full moon we threaded our way quietly down a winding, narrow path and then up another; our barefoot coolies with only now and then a word made no noise as they moved on. As we passed through a sleeping village a dog barked, but we went up another mountain and then through another village. Below our narrow path we saw the shimmer of the moonlight on the broad leaf palms, on the trees, ferns and tropical foliage. Then there was the spicy fragrance of the woods or the dank odors of the decaying vegetation around us, and over our heads were the towering slender trees of the Australian pine or similar. An occasional large bird shot out of the foliage with little noise. No other animal life was seen.

At the end of an hour and a half our coolies rested for five minutes. Again we were lifted to their shoulders and begun our last climb of another hour to reach the summit, in a race to see the sun rise from the peak of Penandajan, 9500 feet above sea level. We were on time—so was the sun—for we saw, as we arrived, a lightning in the east and soon the thread of gold of the sun's rim peered over the plain opposite; there he pushed himself inch by inch through a slight mist and shortly a full golden yellow ball, striped with the red of the cloud, was in view.

SUNRISE FROM PENANDAJAN

A magnificent sight it was. First, below and a little to our right we looked down upon the Crater of Bromo from which issued steam and smoke with an occasional hiss. There was a great wind

LET US PRAY

1. For the Cuba Mission in annual session January 28-30. Many difficult matters will have to be dealt with.
2. For the qualified workers for Jamaica and Africa.
3. For the raising of approximately \$50,000 to complete the Board's budget before March 31.
4. For the Cuba church that progress may be made in self support and self propagation.
5. For all of our missionaries that health, courage, wisdom and spiritual power may be given to them.

blowing about us and we clasped our coats, drew down our hats and watched the scene. In an hour the sun had overcome the mists and fogs and the winds had given up their task to drive the travellers away. It was the story of "The Traveller, the Sun and the Wind." Our coolies, to whom the scene was a common one had squatted on the ground in a protected place and where they ate their lunch. We ate our breakfast which was brought along, and surveyed the landscape and mountains on all sides. In the distance was the arm of the sea; nearer to us were the sugar mills in white buildings. There on the hills the tea plantations and on distant ridges the white walls of small cities and the smoke of the Javanese villages. All were springing into life again. Over the same path we had travelled by moonlight we descended in the morning sunshine. The scene was quite different, yet more animated as the village life was astir, the goats were on the mountain side and the men and women in the fields, and our coolies and guide were hurrying us back to Tosari, our starting point, in time for tiffin or lunch and a mid-day sleep.

Honolulu, Japan, Shanghai, Hong Kong, Singapore, Java, each and all places so outstanding in their own characteristic life and surroundings, have been visited.

We now turn to our trip through the Federated Malay States and to India for our next adventure. We both have been wonderfully blessed in health and good fortune. We send greetings to all of our friends in the homeland and abroad.

On S. S. Plancius,
approaching Singapore.

HOW JAMAICA WELCOMED ALICE KENNEDY

Miss E. Anna Rowland accompanied Alice I. Kennedy to Jamaica. She has very kindly and vividly written to Friends in the homeland of the reception which was accorded Alice Kennedy upon her return to Highgate.

"On Wednesday evening following our arrival at Highgate, a reception was arranged at the little church. We looked forward to it with keen pleasure. Many were there to welcome back their pastor, and most touching was the scene as one after another of the dear ones expressed their heart's gratitude to God for His wonderful work done in Miss Kennedy, and for His goodness in bringing her back to them. A very few touched upon the great trial that had nearly crushed the life out of the afflicted one, and how lovingly and tenderly they did it! None in our homeland among the most gifted of comforters could have done it more delicately and with sweeter, tenderer grace, than did these dear, simple, loving hearted people. Their reception of her proved there was not left a single atom of fear in their own hearts as to her complete recovery, but just a great bubbling joy that God had been

so good in answering so fully their prayer for her. They had been loyalty itself to those left in charge when she went home. They had helped keep up the work just as they did when she was in their midst, exhorting others to stand true, knowing that in so doing they were not only serving God, but pleasing her whom they loved.

"For the missionaries, Sada Stanley and Lora Arms, who so faithfully stood by the work in addition to the carrying on of their own respective work, a note of thanksgiving to God must be given. May God richly reward them by adding greater blessings to their own work in His great harvest field.

"Trinity, Miss Kennedy's other church, about six miles distant, was wonderful in its reception to their pastor and the work there has gone forward, and the little flock kept faithful as at Highgate.

"We are still hearing as we go about to the different churches where Alice Kennedy has ministered, wonderful joy on all sides for God's goodness in answering prayer, and then the loving welcome back from sincere, true hearts could not be mistaken, and it has been touching indeed. One member of one of these little churches said, 'Come back an hour before worship tonight, we want to look at you.' It seemed to them as if it could not be true that she was once more among them, that it must be a dream. Another member said, 'I thought I would go insane when I first heard about you.' What sadness came over the little group, which but a moment before had been so rejoicing, at these words. There were tears in the eyes of several and it seemed as if the Spirit were very near in the hush that followed.

"Many friends in the work, missionaries, and members of the little church at Highgate, as well as other churches in the Mission had lovingly prepared at much sacrifice and toil, the little home for its owner, and her guest who had been warmly received by all to their land and hearts, and it was good indeed, to move into the home the following week, and to feel that the goodness of the Lord had been complete to the very last detail."

LYNVILLE ACTIVITIES

Lynville Monthly Meeting in Iowa Yearly Meeting has closed out the year of 1925 with the activities that betoken growing life. Early in June, The Summer Assembly of Christian workers was held here with nearly all of the ministers, many of the elders and overseers, other officers, teachers of Penn College and workers of young people's societies of the Y. M. These were entertained by the missionary society and the young people's Sunday School class, jointly. Then followed the Vacation Bible School of three weeks' duration; with an enrollment of sixty-three and a general average of fifty-eight. From the Vacation School a number was added to the Bible school and some of the families to the church services. Children's

Day was observed with a fine service rendered to a full house; with a fine offering taken.

Early in September, the young people occupied the time of the evening service rendering a fine and instructive pageant, entitled, The Spirit of Religious Education, this was well received by a crowded house. Then came Rally Day for the Sunday school, though the day was quite stormy the attendance reached two hundred twenty-six. A forward move was made on part of a number.

In October, the coming of Philip Frazier, and his splendid program, so well rendered, was most heartily received by the people who filled full the whole church and corridors. An offering of fifty dollars was given. During the Educational Week's program, the Sunday school joined with the high school, closing with a sermon on education on Sunday, by the pastor. The high school and the church joined again in observing Hallowe'en, beginning with a short program, followed by ghost stunts, given at the school house, then came the ghost march, in which over sixty boys and girls robed in white marched through the town, out into the country, through spooky places back through Ghost's Den into the dining rooms of the church where they unrobed, spent a time in social games, after which they were served with sandwiches, doughnuts, hot chocolate and milk. Near midnight, tired but happy they adjourned for home, ready for rest. Scarcely a thing in town was disturbed; although it was anticipated there would be more than in former years.

Father and Son banquet was held early in December and again the date crossed with the weather-man's, and the most severe snow storm of the winter so far was faced, but despite that about one hundred and twenty five sat at a royal feast served by the mothers and daughters of the church. Hon. John Cross, of Newton, was the speaker of the evening and he gave a masterly address. Mr. Cross is one of the first lawyers of Southern Iowa. He drove twenty miles facing the blizzard to make the address, so great is his interest in boys.

On Christmas eve, the community Sunday school, high school and church united in putting up a community tree on the square on which was hung a treat for every child in the community; although a cold, snow-laden wind swept the streets and snow drifts were piled high, hundreds of people gathered around the tree and joined in singing Christmas songs and helping Santa unload his bob-sled of gifts. The Christmas pageant, entitled, Following the Star, was given the evening of the last Sunday in December. Over forty people were in the cast. Despite a severe storm there was a full house and all felt it worth while. Friends are beginning the New Year with a full program and ready hearts and hands putting their best into it.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

AN OLD FABLE AND ITS TIMELY LESSON

Editor THE AMERICAN FRIEND:

In response to a request that members of a pastoral Committee formulate what they conceived to be the proper work of the Committee the following was submitted in outline:

A church is of principal use as a center which binds together people who individually could accomplish little but bound together they become an engine of great power for building up the Kingdom of God upon earth. A pastoral committee is the instrument for building up this group and for holding it together as a congregation. The Five Years Meeting is the instrument for binding together the scattered groups of Friends into a still greater machine.

The lesson of the old fable applies: A father took up a bundle of sticks and handed it successively to his stalwart sons asking them to break it. They tried in vain, straining themselves to break it across their knees. Then the old and feeble father untied the bundle and broke the sticks one after another until every stick in the bundle was broken. See, said he, how much strength you gain by keeping together, even though you have ideas twisted in as many different ways as the twist in these sticks. Holding together makes you invincible.

I find in the twenty-fifth chapter of Matthew where Jesus divided the good sheep from the evil goats. He said to the sheep, Come....inherit the kingdom.... For I was a hungered, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took Me in; naked, and ye clothed me.... And to the goats He said, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. Evidently He considered good works as what distinguished the good from the evil man.

Good works of this kind can be done by groups more effectively than by any individuals. One missionary cannot build and support a hospital. Good works of this kind were done by Friends on a larger scale within the last ten years than they have ever been done by any Protestant denomination. I want to make possible such good works every year. The American Friends Service Committee is what has made it possible for American Friends to give food and drink and clothing to many hundreds of thousands in other lands who hungered and thirsted and suffered from lack of clothing.

Moreover I find that the good works of

the Friends in other lands are persuading many who have rejected ordinary preaching and are interesting non-Christians in listening to those who try to tell the world the gospel as it is explained in the twenty-fifth of Matthew. I want to be one of the group who make this kind of preaching possible, even though I do not agree with the theology of all of the members of the Committee nor with the ideas of all of the workers. I hope all others who bear the name of Friends will cling to the group which keeps alive every day the possibility of doing those good works. I will try not to offend them theologically but will try to live in the spirit of the gospel.

EDWARD THOMAS.

316 W. 93rd St., New York City.

DR. FRANCIS E. CLARK RECOGNITION FUND

Editor THE AMERICAN FRIEND:

Christian Endeavor Week is to be observed wherever the Christian Endeavor Movement is known throughout the world from January 31 to February 7, 1926. The observance of the founding of Christian Endeavor this year is especially significant because of the recognition which is to be given to its honored founder and leader, Dr. Francis E. Clark.

The Trustees of the United Society of Christian Endeavor, in session during the Portland Convention, July, 1925, determined to establish the Francis E. Clark Recognition Fund. The Convention unanimously ratified the action of the Trustees. The scene is vividly described by Carlton M. Sherwood as follows:

"Each great International Christian Endeavor Convention has been noted for some outstanding emphasis. The 30th International Convention at Portland, Oregon, July 1925, brought forth a tear and a triumphant shout. Four o'clock on the afternoon of July 6, was the zero hour. The group in attendance at the meeting of the trustees of the United Society of Christian Endeavor will never forget it. Thirty-eight years before to the day, Francis E. Clark had been elected President of the United Society of Christian Endeavor at another International Convention at Saratoga Springs. And now with evident determination and after many attempts he was reading his resignation with the insistence that it be accepted.... Its brief words were thanks to God for His leadership and a benediction upon Daniel A. Poling, the youthful Elisha he had called to follow him. There was not an eye remained dry in the solemn stillness

of that room charged with human emotion, as those present listened to the inevitable. The apostle to youth of the 19th and 20th centuries, had finished his course of active leadership and glorious achievement. Under God, he had given birth to a great cause and had led it for these years. The memories of that wise and kindly leadership made every heart a flame of emotion. A president might follow him, but as Daniel A. Poling expressed it, 'Francis E. Clark can have no successor.'"

Through these years of incessant and untiring ministry to the young people of the world, Francis E. Clark, and his ever-inspiring wife and comrade, Harriet Abbott Clark, laid up much treasure in heaven—God knows how much—but precious little on earth. For thirty-eight years they had served Christian Endeavor without one penny of salary from the Presidency of the United Society. By the force of his vigorous pen and because they were examples of abstemious and simple living, in the providence of God they always had enough.

What a fine thing, thought this great Convention, to crown the retiring years of Dr. and Mrs. Clark with a thank offering that would breathe the love and affection of the millions of young people they have led on the upward way, and to make it such a gift that after their passing, its influence would continue on through the years to help perpetuate the movement that they had given to the world!"

Very briefly the plan of this Recognition Fund is to raise a trust fund of not less than \$100,000, the income from which will be paid to Dr. and Mrs. Clark as long as they live, and upon their death, the income from this memorial fund shall be used for the world-wide work of Christian Endeavor, under the direction of the trustees of the United Society.

It is desired that Christian Endeavor Societies shall give the opportunity to all persons desiring to contribute to this worthy cause, especially during Christian Endeavor Week, January 31 to February 7. Full information may be had upon request from Gertrude L. Stephan, Secretary, 310 Chamber of Commerce Building, Cleveland, Ohio. In view of the fact that Friends have always been interested in the Christian Endeavor Movement with Societies organized among the young people in so many of our Meetings, we shall want to have a part in this Recognition Fund in honor of the beloved founder and leader of the Movement—Dr. Francis E. Clark.

ORA W. CARRELL.

Central City, Nebraska.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

QUAKERDOM • AT • LARGE

The student body of Earlham College is next week to cast a new lance in the arena of college journalism. On second thought, this figure is singularly inapt. The name of the new Earlham newspaper adopted by an overwhelming majority of the college community is *The Quaker Quill*—and may it indeed prove mightier than the sword.

Elizabeth Marsh, Secretary of the Board of Young Friends Activities, is spending several weeks circulating among the meetings of North Carolina Yearly Meeting. While making her rendezvous at Goldsboro for a few days, she was happy to be at home with the pastor, Tennyson Lewis, and his wife whom she knew last year in Nebraska Yearly Meeting.

Micajah Henley of Dublin, Indiana, has had reprinted in a neat little folder the ballad on George Fox which appeared in *THE AMERICAN FRIEND* for December 24, which may be had from him on request. He makes no charge for the folders, but if any Friend wishes to make a contribution toward their distribution it will be acceptable.

Some of our readers are probably following in *The Woman's Home Companion* the series of articles by different writers on the general subject, "My Idea of God." Of Rufus M. Jones who contributes the third article in the series, the editor says: "Scholar, thinker and the man of the spirit, one feels in the following essay the touch of a gracious personality, and the impress of the Quaker tradition of purity and earnestness which has added a grace of spiritual fineness to American life and literature."

J. Passmore Elkinton presents in *The Friend*, Philadelphia, for January 14, an interview which he had had with the Ex-Ambassador to Japan, Roland S. Morris, in which the latter gave an appraisal of Christian work in that country. Mr. Morris commended Gilbert Bowles very highly as being in the very true sense a statesman—one of the best among the group of foreign missionaries in Japan. Indeed he showed a warm appreciation of the contribution which Friends should be able to make to the spiritual life of the Japanese people.

A letter from Robert T. Pretlow, Seattle, informs us that there is very little change in the condition of his father, Robert E. Pretlow. It will be remembered the latter suffered a breakdown a few months ago while engaged in his work as Field Secre-

tary of the American Friends Service Committee. A slight improvement, if any, is noted but anything like adequate recovery will be a matter of many months. Robert E. and Emma Pretlow are comfortably settled in their home near the village of Bellevue, about ten miles by stage and by boat from Seattle. Their address is R. R. 1, Box 8, Bellevue, Washington.

In a personal note accompanying the travel story of the Johnsons to be found in this issue, Isaac T. Johnson says that he has been keeping up a journal and has been using a kodak Cinema, hoping in that way to secure some movies of typical scenes, places and adventures to be put on the screen for the entertainment of their friends after arriving home. The test of his success as a Cinema artist awaits "developments." Meanwhile, up to date he had used over 1,000 feet of film. We are suggesting to Isaac Johnson that he give his "first night" performance before the staff of the Central Offices.

In looking through a copy of the Annual Report of the Cooperative Protestant Christian Work in Cuba of which Sylvester Jones is General Secretary, we have been impressed with the scope of the activities of our Friends as alluded to in connection with the work. Special attention is evidently being given to promoting temperance instruction in Cuba, in which the W. C. T. U. is taking a place of leadership. May Jones, as President of the National Union, is giving very much of her time to this cause. Sylvester himself has given over sixty temperance addresses in more than fifty different towns, having spoken in schools, both public and private, in theaters and in churches. Their son, Robert C. Jones, who graduated from Earlham College a couple of years ago, is giving his entire time to the Cooperative Book Store, the sales of which as a result have been increasing very materially.

In his position as head of the Department of Social Sciences of Willamette University, located at Salem, Oregon, our Friend, Dr. Sceva B. Laughlin, is finding a wide field of Friendly service. He is frequently called upon to address conferences, congregations, women's clubs, parent-teachers' associations, etc., not only on general aspects of Christianity and social and economic problems, but also on the Quaker position on peace. The President of the University, who has borrowed of our Friend some books by Rufus Jones, announced at a faculty meeting later that he had been reading some of Dr. Laugh-

lin's Quaker books and was about to become a Quaker! It is not a little significant that some of the outstanding leaders at the Interdenominational Student Conference held at Evanston recently had been students of S. B. Laughlin when he was a member of the faculty at Park College in Missouri.

According to an extended statement in the *Public Ledger* of Philadelphia, summarized by the *Friends' Intelligencer*, Dr. William W. Cadbury of Canton Christian College, who contributes occasionally to the columns of *THE AMERICAN FRIEND* has cemented the friendship existing between Americans and Chinese by adopting the son of General Lei Fuk Lam. The personal friendship existing between Dr. Cadbury and the General began when the physician saved the life of the child through medical treatment. Later, when a group of Americans was captured by Chinese bandits, Dr. Cadbury's pleas to General Lei Fuk Lam won their immediate release. To seal the friendship, the Chinese bandit chief offered to give his son, the youngest of the family, to Dr. Cadbury, so the child would receive the benefit of an American education and training. This case is considered unique in that while daughters have been given away by Chinese, there is no case on record where a son has been permitted to leave the family.

Charles M. Woodman, pastor of the West Richmond Friends' Church, has concluded a service in the community in which his influence is a steadily expanding one, which has been singularly acceptable and helpful. For nearly two months he has been conducting on Sunday afternoon and evening two discussion groups, the general subject being "Religious Doubts and Perplexities." In a positive, constructive way he has led the discussion, presenting the present-day approach to an adequate conception of God, Christ, the Bible and of general aspects of Christian faith. On Sunday afternoons he met a group at the community house composed of members of the congregation largely, while at the Woodman home in the evening there met a group of townspeople who for the most part are not regular church attenders. The representative nature of this latter group is indicated in the attendance of members of the legal profession, including the circuit judge, of doctors, bankers, school men, city officials, newspaper publishers and those engaged in general business. The interest, as manifested in the attendance and in free and eager expression, was most encouraging.

NEWS · OF · OUR · MEETINGS

On Wednesday evening, January 13, the Cincinnati Friends Meeting entertained its members with a supper at 6:00 P. M., followed at 7:30 P. M. by an address by Calvin Glover, of the Society for the Welfare of the Blind and on Thursday evening, January 14th, a meeting for worship at the home of Joseph Gusweiler, 2411 Norwood Ave., Norwood, Ohio, was held.

The regular Departmental Conference of Wesfield Quarterly Meeting was held at Chester, Indiana, January 6. A bountiful basket dinner was served at the noon hour and all enjoyed a social time together. Short talks were given by Lena Watson and Jehu Reagan, and several special numbers in music were enjoyed, but the real treat of the day was brought in messages by William J. Sayers of Muncie. These were both educational and spiritual, and many felt a new sense of devotion to a wonderful God and Savior, who pray for a closer fellowship and better service for Him.

The Hortonville Woman's Missionary Society met at the home of W. J. Horney, Sheridan, Indiana, January 6, for regular meeting. The husbands had been invited and thirty-six people enjoyed the bountiful basket dinner at the noon hour. The lesson on prayer and missions was well given by Edna K. Newsome, which was followed by a playlet, "Miss Lecty's Views," that was much appreciated. Many not members expressed much interest, several of whom, it is hoped, will join as a result of this meeting.

Sand Creek Quarterly Meeting was held at the Sand Creek Friends Church near Azalia, Indiana, January 16-17. Richard R. Newby, General Superintendent of Western Yearly Meeting was present both days. At the business session, letters were sent to President Coolidge commending him for his stand on Prohibition and Law Enforcement and on the United States entering the World Court, and to the Indiana Senators urging them to vote for the United States entering the World Court. Richard Newby's sermons were greatly appreciated, especially on Sunday morning upon the theme, "Taking Invoice." On Sunday evening he spoke particularly to the young people.

The Bible School Christmas program of the Friends Church at Vermilion Grove, Illinois, was given the evening of December 20, at the close of which offerings were presented for missions by the different classes amounting to over \$170. The pastor, Emma F. Coffin, spent Christmas week with her daughter, Mrs. Perry Kis-

sick, Beloit, Wisconsin. On New Year's eve a community banquet was given in the Academy gymnasium, sponsored by the Men's Bible Class. The Academy has a splendid group of young people in attendance most of whom are doing good work. H. Elmer Pemberton closed a ten-day's meeting here, January 13. Much of the time the weather was unfavorable, and a number of families had sickness, yet the attendance and the interest were good. The messages were clear, forceful and impressive, and were appreciated by many. January 8-9, Vermilion Quarterly Meeting was held here. Jehu Reagan was present on Saturday and spoke in the interests of prohibition and purity. He has visited several meetings within the Quarterly Meeting. H. Elmer Pemberton was present also and gave helpful messages.

The Bible School and Meeting at Chicago, Ill., Dec. 20, united in a joint service in celebration of Christmas. The program consisted of songs and exercises by the Primary and Junior departments of the school, recitations by the older scholars, an appropriate address by Gren O. Pierrell, Religious Educational Secretary of the Central Branch of the Y. M. C. A., Chicago; and a Christmas Cantata, "Holy Night," given by a chorus of twenty-five young people, with Grace H. Winslow, accompanist and Emma H. Hadley, leader. At the close of the service a substantial freewill offering was taken for a needy colored family, for which also the Ladies' Aid Society furnished some warm clothing. December 27, the Meeting was favored with a visit from Henry Clark, a Friend from London, England, whose earnest message was helpful. William Henry and Isabella Matchett have left for Florida and expect to return by way of California after a pleasant sojourn in the sunny south.

The Friends Missionary Society of Sawyer, Wisconsin, met at the parsonage January 13, at 2:30 p. m., for their regular monthly business meeting. This Society is growing in membership and a spirit of real interest is evident as they are accomplishing some splendid things. In November, a "Golden Rule Tea Party" was held. A goodly number responded very generously and a neat sum realized for the orphans of the Near East Relief District. Two new quilts are being made for the boy's new dormitory of the "Happy Grove School" at Jamaica. A box containing useful articles and playthings for distribution among Jamaican children under the care of Jennie Hoover is also ready for shipment. It is the aim of each member to be an earnest worker for the Master. Im-

mediately following this Missionary Meeting the church expressed a cordial welcome to their new pastor, Arthur Heacock, his wife and daughters, by giving them a reception dinner and pound party. Approximately fifty people were in attendance. The evening was very pleasantly spent in singing hymns and having a good time in general. The church is pleased with the services of Arthur Heacock and the work already seems to be taking on new life and interest.

Dover Quarterly Meeting was held at Gonic, New Hampshire, January 9. The preaching was by Elton Trueblood of Boston, who brought us a cheering gospel message. The children were recognized as an integral part of the Quarterly Meeting. They responded as good listeners, good singers and happy mixers. The tables in the attractive dining-room were well filled. We were shut in for the entire day by a snow storm but felt that the time together was well spent in promoting a hopeful forward-looking fellowship. The woolen factory which is the support of the village people has been a long time shut down and there are depressing conditions which have to be met. Harvey Jones and wife are taking the lead here, and there is a gathering influence which is especially marked among the children.

Russell E. Rees and family were delightfully surprised on Christmas eve when the members of the Friends Meeting at Economy, Indiana, invaded the parsonage with what they called a "Pound Party" and filled the pastor's larder with generous gifts of flour, sugar, vegetables, apples, canned fruits, etc., and enjoyed a social hour with refreshments of popcorn and apples. He is an Earlham student and succeeded De Ella Newlin who went to Nebraska. With his family he found a very warm welcome at their coming last November, and the donation party was only one of many kindnesses shown them since that time.

In the *Lindsay Gazette* for January 15, is a resolution of respect from the Ministerial Union of Lindsay, California, which, says our correspondent, shows something of the estimation of the people of Lindsay for Andrew F. Mitchell, who for the past five years has been efficiently engaged in pastoral work here and for a time was president of the Union. They commend him for his faithfulness, alertness, leadership; for his intelligent, spiritual counsel and guidance; and express appreciation for his broadmindedness, charity, and diligence in Christian evangelism; for his

smiling face, beaming eyes, radiant countenance, kindly words, gracious ministry and Godly life which has been a benediction to all.

Prairie Center Monthly Meeting, Kansas, in Hesper Quarterly Meeting, has closed a successful revival under the efficient leadership of Minnie Bassett and Nellie Thomas, of Fishertown, Pa. With weather unfavorable and roads almost impassable for part of the time, every meeting was held as people were anxious for the gospel messages of Minnie Bassett and the spiritual songs under the direction of Nellie Thomas, who is a good pianist. Many spoke of blessing received from the messages and proved their words by generous contributions at the closing session. Believers were strengthened, many renewed in the faith, several were converted and some have joined the church. God overruled adverse conditions and the membership was very much helped and strengthened. After a few days rest they began work at Hesper, Kansas, January 24, the prayers of many Friends attending them in the new field.

Chicago Friends of the University and South Side met on the evening of January 17, together with a larger number than usual of interested non-Quakerly friends, to hear Mr. A. L. Foster, secretary of the Chicago Urban League, and Dr. Turner, president of the local branch of the Association for the Advancement of the Colored Race. The talks were so frank and informing and the discussion showed so much interest that the subject of racial relations will be continued at these meetings. The question is one of particular and present interest to Chicago Friends, who find their meeting-house now practically swallowed up in a negro community, and have not been able to turn the situation to any advantage.

The work at H Street Meeting, Oskaloosa, Iowa, with Verne Wortman as pastor, is progressing nicely. Two Gospel Teams went out from Penn College to hold evangelistic meetings during the Christmas vacation, one to New Providence and the other to Des Moines. Much good was accomplished and dedications were made for life service by a number of young people. Charles O. Whitely assisted the Gospel Team at Honey Creek Quarterly Meeting, January 2-3. Martin Thornton and family from Covington, Kentucky, have begun pastoral work at Sugar Creek in Lynn Grove Quarterly Meeting. Arthur Heacock of Des Moines, with his family, has moved to Sawyer, Wisconsin, to be pastor of the Friends Meeting. Quarterly Meeting at Scranton, January 9-10, was a time of great blessing. The Sunday School Conference with a special number from each meeting represented was an important feature of the sessions.

Charles T. Moore of Oskaloosa, Iowa, recently conducted a profitable series of meetings at Courtland Avenue Friends Church, Kokomo, Indiana, where Orin and Oshea Hutchins are pastors. The gospel was faithfully and tenderly preached and a goodly number found Christ in pardon and cleansing, while the church was strengthened and helped. Several new members have been welcomed by the church. The good work continues with six accepting Christ at the regular meeting, January 10, and five the following week. Men of middle age who have been subjects of prayer for many years are among the number. Many feel that the good work is only well begun.

New Hope Missionary Society of Kokomo Quarterly Meeting was entertained by Mrs. John Patterson, near Phlox, Indiana, January 14. Following the dinner to which each lady contributed a dish, an interesting program was given. The pastor, Josephine Hockett, read some helpful passages from the study book on the subject of prayer, and Vetta Fellow read interesting missionary news from THE AMERICAN FRIEND. The February meeting will be at the home of Mr. and Mrs. Fred Fellow.

WILMINGTON NEWS

During the past months the organizations among Friends in Wilmington, Ohio, have accomplished a variety of things. The Men's League, with A. I. McVey elected for the seventh time as president, has held its monthly meetings with an address by the pastor, an evening of individual favorite songs, and an evening of short talks by men who described the opportunities for service in their own vocations. One of the accomplishments of the League has been the building of a new garage at the parsonage. The Women's Missionary Society, under Florence Watson's leadership, held a very successful luncheon and other meetings of interest. The Ladies' Aid, the Service Committee, and the Helpers' Class, have all done a large amount of work in a material way which has been of great help where needed. The Bible School, with Orville Bevan as Superintendent, has a splendid corps of teachers and a number of classes well organized and doing efficient work, and with periodical delightful class socials.

The Friends in Wilmington have joined in several united ventures. A union Thanksgiving service was held. The churches sponsored the winter's lyceum course. A united week of meetings was arranged, beginning with an exchange of pastors when the Friends pastor preached at the Baptist Church and the Presbyterian pastor preached at the Friends. The pastor preached at the Presbyterian Church one evening and, at the time of the meeting in the Friends Church, Bishop Henderson of the Methodist Church spoke. The pastors

are taking turns speaking at the high school. They have just started a community teacher training school at which over fifty have already enrolled and the Friends pastor is giving one of the courses. Union efforts among Friends have consisted of a well attended Yearly Meeting conference of workers at Fairview early in the autumn at which the pastor spoke, and the fall quarterly meeting, at which he also spoke, but a downpour of rain prevented a good attendance.

Visiting Friends have been Thomas R. Kelly, a "native son" who spoke on "Church Life in Germany," Maria Scattergood, who spoke of international relations, and H. Elmer Pemberton, former pastor.

The young people of high school and college age held a social at which ninety were present and they are just beginning a series of informal discussions on Sundays, preceding the evening meeting.

Under the leadership of the W. C. T. U. and Mrs. Margaret McCoy, and the committee to visit the sick, Mrs. Grant Fairley, chairman, a service was conducted at the county infirmary.

A delightful Christmas program was given by the children of the Bible School which, by pageantry and pantomime and other means, depicted well the spirit of Christmas. A very successful bazaar and dinner was given in one of the halls at which a goodly sum of money was earned for needy causes.

The weekly calendar has been enlarged and altered into a periodical called "The Mountain Message" and is being sent to local members and attenders and to non-resident members, with interesting items concerning the coming services, appropriate excerpts from current religious thought, and news notes of interest.

The three chief meetings of the week are being planned with different aims in view. The midweek meeting is being made an old fashioned Friends meeting, with silent periods and absolute freedom of expression. The Sunday morning meeting is the chief preaching service with music and Scripture centering about the sermon. The Sunday evening service has been varied. This month began a series of biographical addresses, to be given each month, with "Whittier's Life and Ours" as the subject. This was followed by the beginning of another monthly series on an appreciation of the various vocations, with the first topic: "The Beloved Physician." This will be followed by a service in charge of college students, and another at which the question: "Resolved, that the mid-week prayer meeting should be abandoned," will be debated. Attendance at the various services has been good and the last Sunday evening meeting before this article was written had the largest attendance of the past four months. An interesting fact about the attendance is that children, young people, middle aged, and elderly have all been well represented.

There have been a few losses of valu-

able members by death but on a recent Sunday two adults and a class of young people of which Blanche Gregory is teacher, were welcomed into the meeting as new members. There have been three weddings among the membership.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 7, 1926.

Jesus Christ the Light of the World. John 9:1-9, 24, 35-38.

Golden Text: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." John 8:12.

Devotional Reading: Isaiah 45:11, 12; 63:15, 16; 64:8.

Intermediate and Senior Topic: "What Jesus Did for a Blind Man."

Topic for Young People and Adults: Jesus Christ the Light of the World.

Daily Readings

M.—Jesus Heals a Blind Man. John 9:1-12.
T.—The Blind Man's Testimony. John 9:13-25.
W.—The Blind Man Believes in Jesus. John 9:35-41.
T.—Walking in the Light. I John 1:5-10.
F.—The Light of the Gospel. II Cor. 4:1-6.
S.—Christ Gives Sight. Isa. 42:1-7.

Moses "endured, as seeing him who is invisible." Paul looked "not at the things which are seen but the things which are not seen" and gave thanks that the Ephesians had the eyes of their hearts enlightened. Peter wrote of certain virtues: "He that lacketh these things is blind, seeing only what is near."

In the Bible seeing is frequently used as a figure of spiritual experience, and redeemed lives pass from darkness into light. No wonder blind Fannie Crosby could write:

"Perfect submission, perfect delight;
Visions of rapture now burst on my sight."
Read Milton's description of his blindness and consider the force of this figure. (See Paradise Lost).

A man blind from his birth. (v.1). Here was an opportunity: For the disciples an opportunity for discussion, but for Jesus an opportunity for redemptive service. "He sought men as most of us seek money."

If we have not passed beyond speculation into helpfulness, beyond surveys into service, we lag far behind our Master.

While it is day (v. 4). Jesus too, had his day. He must redeem the time. He could not afford to postpone. Can we?

Washed and came seeing. (v. 6). The Pool of Siloam had no magic power, nor would washing cure blindness; but co-operation was all-important. Even for our own vision we are to be workers together with Him, and purity of heart is needed for clearness of perception.

Is not this he? (v. 8). Blessed is that life whose marked change for the better raises an inquiry.

Whereas I was blind now I see. (v. 25). May not Christian experience possess that same certainty?

We said at the Five Years Meeting: "Our Christian faith . . . stands and lives only in free personal loyalty to a living Christ and in an inward experience of His spiritual presence in the soul as real and as capable of being soundly tested as are the facts of physical science." It is true that "what goes on in life under the power of religion is a fact fully as much as that which happens in a test tube under the effect of a chemical. . . . The saint can say with the scientist, 'I know.' Let a man try it and he will have an inner certitude of its truth."

ELLISON R. PURDY.

DEATHS

DAVIS—At her home in Hortonville, Indiana, December 24, 1925, Ella Keys Davis, wife of Cyrus J. Davis and daughter of John and Emily Keys, aged 63 years. She was born near Hortonville, a Friend by birth and belief, and was converted under the ministry of Jesse Johnson in 1880 at Greenwood. She was active in the work of the church and with her husband did pastoral and missionary work in different places. A devoted student of the Word, she had strong faith in its teachings. She leaves her husband, one son and his wife and three grandchildren.

RATLIFF—At the Hospital, Indianapolis, Indiana, December 21, 1925, Belle Ratliff of Spiceland, Indiana, widow of Calvin Ratliff, aged 80 years. She was much interested in the work of the church and in the days of Spiceland Academy kept many boarders who will cherish pleasant memories.

REYNOLDS—At Poughkeepsie, N. Y., October 15, 1925, Lydia K. Reynolds, daughter of Jonathan and Anna Battey, in her 72nd year. She was a life long member of the Society of Friends and was active in the church work until failing health compelled her to give up the work that was very dear to her. In the early days of John T. Dordland's ministry in Brooklyn, N. Y., she was one of the leaders in a splendid group of young people who gave such loyal support to the first pastor that meeting had.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car. or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leannah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

PETERS, NEBRASKA
New Hope Friends Meeting, L. E. Mardock, Pastor. Located 6 miles south and ½ mile west of Hay Springs, Nebraska, ½ mile west of Alliance, Hay Springs Highway. Bible School, 10 a. m., Preaching, 11 a. m., Christian Endeavor, 7 p. m. and Preaching 8 p. m. Monthly Meetings at 2 p. m. on fourth Wednesday of each month. We are isolated from other meetings and would appreciate it if Friends passing through would visit us.

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